LOUD ZIKR

Hereunder follows an excerpt from Hadhrat Shah Abdul Aziz Muhaddith Dehlwi (rahmatullahi alaih), which is often misquoted by the advocators of Loud Zikr:

"The reality surrounding the ruling of Loud Zikr is that anyone who denies it as being part of the Shariah is a fool. The permissibility for the loud recital of the Qur`aan Shareef has been clearly stated in the Hadith Shareef, and Allaah Ta`ala has not granted the permissibility of any other thing like He has granted the consent to recite the Qur`aan Shareef in a loud voice. With regard to the Talbiyah of Hajj it has been stated that the best Hajj is that one in which the voice is raised the loudest (in Talbiyah) and Qurbani is made. The virtue of the Qur`aan Shareef is well known. Also that Nabi (sallallahu alaihi wasallam) used to recite Zikr at the end of his Salaat. Also that the Zikr which is recited such that even the angels that are deputed upon one's shoulders cannot hear is 70 times more virtuous than the one (Zikr) they can hear. The method of Loud Zikr of the Chistia, Uwaisiyya and Qaadiria are based on this. These are our leaders. The ruling that this act is Haraam and is not a means of gaining nearness to Allaah Ta`ala is Baatil. In fact, Loud Zikr is a means of fortifying the heart, and it is one of the best ways. When Khwaja Alaawuddeen Ajdawaani went to Khwaja Naqshbandi after his return from Hajj, and he heard his loud Zikr, then he made the following request that he (Khwaja Naqshbandi)did not require this owing to his spiritual strength. He said : "People like us benefit greatly from this." Hadhrat Khwaja Naqshbandi did not refute his statement. When he witnessed the gradual progress in the spiritual condition of Hadhrat Khwaja Abdul Baaqi Ajdawaani due to his practising upon soft Zikr, Khwaja Naqshbandi himself later stopped loud Zikr.
And some of you grant preference, in those Fiq`hi Masaa`il to Ahaadith over Ijtihaad, although this is the principle of the Hanafi Mazhab (i.e. to grant preference of Hadith over Ijtihaad), nevertheless there is doubt in the matter since, although the Hadith may be Mash`hoor , but it still requires one to memorise, investigate and study it. Once Khwaja Sara`e Aalam arrived in Madinah as the Ameer of Hajj sent by the ruler of Rome. There he met Sheikh Ebrahim Kardi and he told him that on this trip he had prevented many people from a great Bid`a. Sheikh Ebrahim asked him: "What Bid`a?" He replied: "I have stopped them from making loud Zikr in the Musaajid and the Baitul Maqdis." Sheikh Ebrahim recited the Aayat regarding 'who is more unjust than that person who prevents others from reciting His name in the Musaajid.' Khwaja Sara`e Aalam then cited a few Fataawa regarding this issue. Sheikh Ebrahim Kardi said: "Since the matter is regarding Taqleed, then know, you are the muqallid of someone, and I am the muqallid of some else. Your narrations are not a proof for me and if the matter is one of Tahqeeq (research), then know the field is open and wide." Thereafter he wrote many treatises on loud Zikr, some of which were even read by this useless writer. The crux of the matter is that it is appropriate that one follow the Haqq (Truth). Was Salaam."

There are many points from this extract that are worthy of reflection. One should look at it with full and proper concentration:-

The reference that was given wherein the recitation of the Qur`aan be done in a loud voice, appears in Bukhari (vol.2 page 751) and Muslim (vol.1, page 268), in the following way: In the words of Bukhari:

"Rasulullah (sallallahu alaihi wasallam) said: Allaah Ta`ala has not granted consent and permission to His Nabi, like He has granted him permission to recite the Qur`aan loudly." (The meaning could be that Allaah Ta`ala has not heard any other speech of His Nabi's, like He has heard his recitation of the Qur`aan, i.e. He turned His attention to him and raised his rank.)

Another narration states it as follows:

“It is reported from Nabi (sallallahu alaihi wasallam) that Allaah Ta`ala has not turned His attention (granted permission) in anything as He has turned His attention to the recitation of the Qur`aan." Imaam Sufyaan (rahmatullahi alaih) said: “This means that Nabi (sallallahu alaihi wasallam) is independent owing to the blessing of the Qur`aan.”

In the first narration the Arabic word (which appears in the Hadith), “Yataghanna”, has been interpreted as loud recitation. And in the second narration the following interpretation has been cited that Nabi (sallallahu alaihi wasallam) has been blessed with the Qur`aan Shareef, which is such a priceless thing, therefore he should regard himself as being independent and wealthy owing to this blessing. In the footnote of this narration there are many other meanings offered:

“Their saying that it (the word ‘Yataghanna’) means that he recite in a loud voice, i.e. that he beautifies his voice, is only one of the many interpretations given for the meaning of the word. It has also been said that it means to display sadness. It has been also said that it means to occupy oneself. The meaning of “Taghanni Bil Makaan” is that one remains resident in one place. It has also been said that it means to derive pleasure and consider as Halaal like how entertainers derive pleasure from their music. It has also been said that it means to make it a habit of the heart (past-time), just like how a traveler or an unoccupied person makes music his habit and past-time. Hence the meaning of this Hadith would be to an encouragement to make the Qur`aan Shareef recital a constant habit and one should remain steadfast upon its recital.”

Hadhrat Imaam Nawawi (rahmatullahi alaih) has also recorded many interpretations for this Hadith. In the footnote of Imaam Tabari (rahmatullahi alaih), he has stated as incorrect the lexicography and meaning of Imaam Sufyaan (rahmatullahi alaih). At the end he stated the following:

“The correct version is that it (the word ‘Ghinaa’) refers to a melodious voice. Another narration also supports this, where it is mentioned “Yataghanaa bil Qur`aan” , that is it should be read with a loud voice...” [Sharah of Muslim, page 268, vol.1]

One of the most important reasons in the Mission of Nabi (sallallahu alaihi wasallam) was that he recite to the people the Qur`aan Majeed and teach it to them. The Aayaat: *“Reciting to them His Verses”*, and *“Teaching them The Kitaab (Qur`aan Majeed)”*, are clear proof of this. Is the teaching of the Qur`aan without reciting aloud possible in any other way? The learning and teaching of the Qur`aan Kareem and its use in propagation is excluded from our argument. No one can deny this. It has already been mentioned with a citation of reference that even to recite the Qur`aan Shareef aloud, when it will disturb those who are performing Salaat, etc., is impermissble.

Hadhrat Shah Saheb (rahmatullahi alaih) has proven loud Zikr from the raising of the voice for the Talbiyah, and he has even cited a Hadith to support this contention. This is such an occasion that according to the Shariah, this type of Zikr is expected and demanded to be made aloud. From this footnote of Shah Saheb, this inference of his is clear that he contends for Zikr being made loudly in such circumstances, where the Shariah requires it.

The Hadith advanced by Hadhrat Shah Saheb, *“And we used to recognise Rasulullah’s (sallallahu alaihi wasallam) termination of Salaat with Zikr..”* , the word “With Zikr” cannot be found in any authentic Hadith. In Bukhari, page 116, vol.1; Muslim, page 217, vol. 1; Abu Dawood, page 143, vol. 1; there appears the word “With Takbeer”.
There is a narration of Hadhrat Abdullah Ibn Abbaas (radhiallahu anhu): *“Indeed the raising of the voice with Zikr when the people completed their Fardh Salaat, used to occur during the era of Nabi (sallallahu alaihi wasallam).”* [Bukhari, page 116, vol.1/ Muslim, page 217, vol. 1 / Abu Dawood, page 144, vol.1/ etc.]

It appears as though Shah Saheb has taken the essence of this narration and combined the two in meaning and import. The complete explanation of this Hadith has passed previously that this method used to occur in the initial stages and was later discontinued. In fact it was abrogated. Ijma has also been passed on this.

The following Hadith which is reported by Hadhrat Shah Saheb: *"The virtue of that Zikr that is heard by the angels (at one's side) over that which the angels cannot hear is 70 times more superior*", is either a conjecture on Shah Saheb's part or an error of transcription. The original narration is as follows: *"The virtue of that Zikr which the Angels CANNOT hear over that which they can hear is 70 times more superior."*
This narration was first reported by Abu Ya`la from Hadhrat Aisha (radhiallahu anha), in Tafseer-e-Mazhari, as follows: *"Inaudible Zikr, that the Angels cannot hear...".*

Hadhrat Thaanwi (rahmatullahi alaih) writes in the footnote of Hisne Haseen, citing from Mirqaat, from Abu Ya`la from Hadhrat Aisha (radhiallahu anha) that Rasulullah (sallallahu alaihi wasallam) said that, *that* soft Zikr that even the angels cannot hear is 70 times more virtuous ...(until the end of the Hadith). [Bayaanul Qur`aan, page 80, vol.12]
This narration is reported in Mirqaat, page 65, vol. 5., in the following way: *"The soft du`aa is equal to 70 ..*

Further on Hadhrat Shah quotes from Chisitia, Uwaisia and Qaadiria, and especially from Hadhrat Sheikh Ebrahim Kardi (rahmatulahi alaih). Regarding these quotations, we suggest that you reflect carefully over the following:

Point #1:

Hadhrat Imaam Maalik, Imaam Shaafi and Imaam Ahmed Ibn Hambal (rahmatullahi alaihim) differ in thousands of Masaa`il with Imaam Abu Hanifah (rahmatullahi alaih). To such an extent that they even differ in matters of Halaal, Haraam, permissible and impermissible. One Imaam rules a certain thing to be Halaal and permissible, whereas the other rules it to be Haraam and impermissible. The Kitaabs of Fiqh are replete with such examples, and this is not hidden from any Deeni Student and the Ulama. Whilst we have the utmost respect and honour for ALL the Fuqaha, when it come to studying the proofs given from each Mas`ala, we are constrained to concede that the Fiqh understanding and in-depth proofs of Imaam Abu Hanifah (rahmatullahi alaih) far supercedes the others. In a similar way, as far as the Sisilahs of Tasawwuf are concerned, we have the utmost respect and honour for ALL the different Sisilah, be it Chistia, Qaadiria, etc. They are all worth millions of lauds. We are also certain of this that to have love for these personalities is a means of salvation in the Hereafter. Regarding the Ijtihaad of the Fuqahaa, there is a possibility of error, and they are not only excused therefrom, through the Grace and Mercy of Allah Ta`ala, they are even liable for reward for this (their errors in judgements). But if the ruling of any pious Buzrug differs with that of Imaam Abu Hanifah (rahmatullahi alaih), then we will certainly prefer the ruling of Imaam Saheb. His Ijtihaad is worth a great deal to us, and his proofs are from Daleel-e-Qat`i. The writings of the Sufis are open to interpretation, for example, his statement of loud (when referred to Zikr) refers to the lowest pitch of loudness, etc. If no interpretation can be found, then we will regard him as being excused, and disregard his statement. It will not be considered as the basis of a Mazhab. The basis of our Mazhab is the Qur`aan Majeed and the Hadith Shareef and the rulings of the Aimmah, especially that of Imaam Abu Hanifah's (rahmatullahi alaih) and Hanafi Fiqh. It is appropriate that we cite from Sheikh Ahmed Sirhindi Hadhrat Mujaddid Alf Thaani Hanafi (rahmatullahi alaih), with regard to Loud Zikr, so that the reality may be understood, and so that those who make Loud Zikr, may understand basis of the proof used by the Sufiya-e-Kiraam:

"From amongst the methods of the Sufiya-e-Kiraam, it is best and most appropriate to opt for the highest one, which is the Naqshbandia, because they have adhered as far as possible to the Sunnat method and they have veered away from Bid`ah. Therefore, if one has the treasure of following the Sunnat

and nothing from the lives of the Sufiya-e-Kiraam, then this will be fine. And if one sees any short-coming as far the Sunnat method is concerned, in following the ways of the Sufiya-e-Kiraam, then this is undesirable. It is for this reason that they (Naqshbandis) have not opted for 'Simaa' and 'Raqs'. They do not deem as appropriate the corollaries to 'Simaa' and 'Raqs'. In fact, they regard Loud Zikr as being a Bid`ah, and they discourage from it. They do not even turn their attention to its benefits. One day we had the good fortune to be invited for a meal to Hadhrat Kwaja Baqi Billah Saheb. From amongst his sincere Mureeds, there was a certain Sheikh Kamaal, who began his meal by saying 'Bismillah' loudly. Hadhrat Kwaja Baqi Billah disliked this and rebuked him severely. He told him to refrain from this (reciting Bismillah loudly), or else he should not present himself at their table. I have heard that the Ulama of Khwaja Naqshbani Bukharaa (rahmatullahi alaih) gathered and went to see Ameer Kalaal (rahmatullahi alaihi), in order to prevent him from making Zikr loudly. The Ulama told Ameer Kalaa that Loud Zikr is Bid`a and that he must stop it. He replied: ' Very Well, we will not make it (loud Zikr) any more.'
When those Ulama laid so much stress on Loud Zikr, then what can be said of Simaa, Raqs, etc.?"

Consider well, that if a personality like Hadhrat Mujaddid Alf Thaani (rahmatyullahi alaih), whose Taqwa and profound knowledge is not hidden from anyone, opposed Loud Zikr with such words and he also regarded it as a Bid`a. He encouraged and propagated practicing upon the Sunnat.

"And also you ask, that why did these people prevent from Loud Zikr, and regard it as a Bid`a, notwithstanding that this is means of creating eagerness and desire in one? And that why do they not prevent other things that were not prevalent during the time of Rasulullah (sallallahu alaihi wasallam), for example, wearing of a coat, shawl, shalwaar (long coat), etc.?
Understand well, the actions of Rasulullah (sallallahu alaihi wasallam) were of two types; one was by way of Ibaadat and the other was by habit. As for those actions of his that were done by way of Ibaadat, anything done contrary to this we condemn in the severest terms as Bid`a. We will also vehemently oppose it, because to innovate into our Deen is deplorable and rejected. To act contrary to those actions of Rasulullah (sallallahu alaihi wasallam) that were from amongst his habits, is not regarded as a Bid`a. We will also not oppose it vehemently, because they have no connection to the Deen. Their being in existence or not, is dependant on habit and custom. It is also clear that the customs and mode of one village differs from that to another. Besides all this, even if one practices upon those Sunnats that were from amongst the habits of Nabi (sallallahu alaihi wasallam), then this is a praiseworthy matter and worthy of merit."

Hadhrat Mujaddid Alf Thaani (rahmatullahi alaih) has, in this text, differentiated between Sunnat-e-Muakkadah and Sunnat-e-Ghair-Muakkadah. He has also highlighted the malevolence of Bid`a. He has also explained the Shar`i status as to the prevention of Loud Zikr.

Hadhrat Mujaddid Alf Thaani (rahmatullahi alaih) has vehemently spoken out against Loud Zikr in very strong terms, and forbidden it, in fact he has termed it as a Bid`a. And why should he not regard it as a Bid`a when Hadhrat Imaam Abu Hanifah (rahmatullahi alaih) has regarded it as a Bid`a, and his Fatwa is based on the Qur`aan and Hadith.
In one place Hadhrat Mujaddid writes:

"And also, one should know that the Fiqh of Shaafi is in conformity with the perfection of Wilaayat and the Fiqh of Hanafi is in conformity with the perfection of Nubuwwat. So if for example, we say another prophet is sent to this Umaat, then he will have to follow the Fiqh of Hanafi. At this juncture the words of Khwaja Muhammed Paarsa, comes to the fore, which he mentions in his Kitaab "Fusool Sitta" that Hadhrat Isaa (alaihi salaam) wil follow the Fiqh of Imaam Abu Hanifa, when he ascends."

That is, because the Fiqh of Imaam Abu Hanifa (rahmatullahi alaih) is in conformity with the perfection of Nubuwwat and the real Sunnat, therefore Hadhrat Isaa (alaihi salaam) will follow his Fiqh. Imaam Abu Hanifa (rahmatullahi alaih) had proven and extracted the rulings for those Masaail that are not clearly found in the Nusoos, from the Sunnat, and in similar way, Hadhrat Isaa (alaihi salaam) will make Istinbaat from the Sunnat. It is as though the (source of) Ijtihaad of both these personalities will be the same. The only difference will be that the Ijtihaad of the one will be that of a Ma`soom (sinless person) and the other of a Ghair-Ma`soom.

Hadhrat Mujaddid (rahmatullahi alaih) has rebuked Bid`a in very severe terms. In one instance he writes:

"It is said that Bid`a is of two types; Hasana and Sayyi`a. Bid`a-e-Hasana are those good actions that came into being after the era of Rasulullah (sallallahu alaihi wasallam) and the Khulafaa-e-Raashideen, and they are such that they do not destroy the Sunnat. Bid`a-e-Sayyi`a are those actions that destroy the Sunnat. However, this Faqeer does not verify any Bid`a as Hasan or luminous. If we assume that a Bid`atee, due to his short-sightedness, deems his actions as good and beneficial, then tomorrow on the Day of Qiyaamah, he will see that besides harm and disgrace, there will be no other result."

OPPOSITION BETWEEN THE FUQAHAA-E-KIRAAM AND THE SUFIYAA-E-E`DHAAM

Hadhrat Mujaddid (rahmatullahi alaih) states the following regarding these twop groups"

"The actions of the Sufiyaa Hadharaat are not proof for Halaal and Haraam. It is not sufficient that we regard them as being Ma`zoor (excused), and not admonish them and leave them to Allaah Ta`ala. At this juncture the words of Imaams Abu Hanifah, Abu Yusuf and Muhammed (rahmatullahi alaihim) would apply and not the actions of Hadhrat Abu Bakr Shibli or Abul Hasan Noori (rahmatullahi alaihima), and the un-baked Sufis of the time, who make all sorts of excuses and interpretations for the practices of their peers' actions like 'Raqs' etc. and sit with this as their religion and creed. In this way, they have followed and obeyed (the actions of their peers) and made it part of Ibaadat. Theses are the people who have made the Deen a play and amusement. We uderstand from the Hadith that the person who deems a Haraam actions as being good, falls out of the pale of Islaam, and becomes a murtad (renegade). Hence, one should consider well, before regarding and propagating actions such as 'Simaa' and 'Raqs' as being part of Ibaadat and extolling its virtues, as to how grave this evil actually is."

In another place he mentions:

"Know! Do not be led into Fitnah through the statements of the Sufia-e-Kiraam. Do not take what is not Allaah Ta`ala to be Allaah Ta`ala. This group owing to their condition of 'Ghalba-e-Haal' (overcome with emotion) are like the Fuqahaa who due to an error in their Ijtihaad are not liable for punishment. But what about their Muqallideen (followers), if only their condition was like the Muqallideen of the Fuqahaa, who are also excused from being liable for the mistake of the Faqeeh. Qiyaas and Ijtihaad are from amongst the Principles of the Principles of the Shariah. We are bound and ordered to follow them. Contrary to Ilhaam and Kashf, which we are NOT ordered to follow. It is mentioned that Ilhaam is not a proof for others, whereas Ijtihaad is a proof for the Muqallid. Hence, we should make the Taqleed of the Ulama-e-Mujtahiddeen and we should adhere to their principles of Deen. If the Sufia Hadharaat aver anything that is in conflict with the Ulama-e-Mujtahiddeen, then we should NOT follow them. We must have good thoughts about them and save ourselves from slandering them. We should save ourselves from their Shathiyaat (those acts carried out by the Sufia owing to their Ghalba-e-Haal)."

Hence, we should regard our salvation in adhering to these valuable words of Hadhrat Mujaddid Alfa Thaani (rahmatullahi alaih) and act thereupon. Without slandering and foul-mouthing the Sufia-e-Kiraam, we must make Amal on the ruling of Imaam Abu Hanifah (rahmatullahi alaih) on the matter of Loud Zikr, and we should regard this ruling as being on Haqq.

Point #2:

It is also possible that the Hadharaat-e-Chistia and others (rahmatullahi alaihim) had formulated this form of Zikr (Loud) only in the initial stages and only as a means of Ta`leem (teaching). They had only made it permissible for those special followers who were treading a certain path, so that they be free from the whisperings and intuitions of shaitaan. And so that they may remove the state of unwariness from themselves and to imbibe the spirit of enthusiasm and fervor in their hearts. It is then possible that those who came later on, did not keep all these points in mind and they became involved in excesses in this matter. This does not reflect anything on the Akaabir of that Sisilah! It has also been mentioned that amongst those situations where Loud Zikr has been ordained in the Shariah, one of them is Ta`leem (to teach others). It has been reported in Fataawa-e-Bazaazia that after the object of teaching has been achieved, then it is Bid`a to make Zikr Loudly. And nowadays, the proponents of loud Zikr, deem it a means of reward for them. There is a world of difference between the two of them. If anyone had their reservations about our explanation and interpretations, then reflect upon the valuable words of Hadhrat Qaadhi Thanaawullah Paani Patti Hanafi (rahmatullahi alaih):

"It is possible that the Sufia Chistia (rahmatullahi alaihim) initiated Loud Zikr for those who were novices owing to some underlying wisdom, and that was to drive out shaitaan, to combat unwariness and forgetfulness, for the inspiration of the heart, to flare the flames of those in love (with Allaah Ta`ala) with suitable spiritual exercises, and notwithstanding all this a condition was made for the participants (in these exercises) to abstain from show and seeking of fame." **[Tafseer-e-Mazhari, page 409, vol.3]**

From this text it is apparent that the permission to exercise Loud Zikr was not given by the Hadharaat-e-Chistia to normal burogs (i.e. people long in the Tasuwwuf Path), but it was given to the starters, and that too, as a means of Ta`leem.
Hadhrat Khwaja Naseeruddeen Dehlwi (rahmatullahi alaih) writes, quoting from Hadhrat Sultaanul Mashaa`ikh Sheikh Nizaamul Haqq (rahmatullah alaihi), that he had heard from his lips the following words that Zikr is of two types: Soft and Loud, but the Saalik (one treading the Path of Sulook) should begin with Loud Zikr and then Soft Zikr. Loud Zikr has a connection with the tongue, hence the tongue should be kept busy with Loud Zikr, which (the abundance of will) in turn will lead to Soft Zikr. [Miftaa-ul-Aashiqeen, page 8]
This denotes that the beginning of the road for the Saalik is achieved by Loud Zikr. In every Silsilah, there was a group that has exceeded the limits in so far as Zikr is concerned, and this is no slur upon their Akaabireen, because they were not responsible for the present state of affairs. If anyone can offer another proof with references, then too we can look at it, but if we leave the Qur`aan Shareef, Ahaadith and Imaam Abu Hanifah, then where will we go? Where can we go to? How will we go?

Point # 3:

Even if we consider the texts of those Hadharaat that have permitted Loud Zikr, (even though most of them are Sufia and Shaafis), we note that even they have not left the making of Loud Zikr open and without any conditions. But alas, there are those who quote from their Akaabireen and verify their validity of making Loud Zikr, but like pigeons they close their eyes from the many conditions that are attached thereto, whereas these conditions are clearly listed in their writings. Regarding these we have delved in detail in the past, so we will not repeat them again. Hereunder are just a few texts for reference:

1. Imaam Ibn Hajar Makki As-Shaafi (rahmatullahi alaih), after quoting some Ahaadith in substantiation of the Sufia-e-Kiraam's practices of Zikr and Awraad, he states:
   "And now that it has been established that those practices which the Sufis are accustomed to, that is, their gathering after Fajr and involving themselves in Zikr, etc., are correct and in accordance with the Sunnat, which we have already quoted and there is no objection to this. But, if there are such people amongst them who cause a disturbance and obstruction to others, due to their loudness, like to a sleeping person or one engaged in Salaat, then it is Mustahab for them to make their Zikrs softly, ot6herwise they should revert to that ruling given by the Ustaad of both, Shariah and Haqeeqat. As has been already mentioned that he is like a Hakeem (doctor), who will not give any instruction unless he deems it a remedy for the ailment. It is for this reason that we see some of them preferring (Zikr being made) Loud, so that it is a means of warding off stray thoughts and different conditions of the naffs, to revive the sleeping and unwary hearts and to make apparent perfect actions and deeds. And some of them prefer Soft Zikr, as a means of striving the naffs and to imbibe and teach the different character traits and as a means of leading a life of solitude." [Fataawa Hadithia, page 65]

From this text we see the importance of consideration for the sleeping and those performing Salaat, over making Zikr Loudly. The peace of mind of others must be kept in mind, and not be overlooked. These two things have merely been cited as an example, Zikr should not be made loudly if it cause a disturbance to anyone in any way whatsoever.

2. Allaama Khairuddeen Ramali Hanafi (rahmatullahi alaih) has made mention of some of the conditions and considerations to be made by those who make Zikr loudly.

3. The writings of Allaama Shaami (rahmatullahi alaih),
4. The writings of Allaama Sayed Ahmed Tahtaawi (rahmatullahi alaih),
5. The writings of Moulana Ashraf Ali Thaanwi (rahmatullahi alaih), all have mentioned that Zikr must only be made loudly, if the correct conditions for it are adhered to and it is not a disturbance to others.

Sad to note that those who practice this Loud Zikr nowadays, do not even consider these conditions and they show scant regard or respect for others, or abstain from causing a disturbance. A surprising thing is this, that on top of all that, they are hopeful for rewrd and compensation for this act of theirs, whereas to cause harm and Takleef to a fellow Muslim is Haraam. We will now suffice upon one Hadith and two Fiqha references to illustrate this point:

1. Hadhrat Abdullah Bin Umar (radhiallahu anhu) reports:
   "Rasulullah (sallallahu alaihi wasallam) ascended the Mimbar and made an announcement in a loud voice. He said: 'O gathering of those who have accepted Islaam with their tongues, but in whose hearts Imaan has not entered! Do not harm the Muslims and do not dishonour/disgrace them. Do not seek their faults. Because indeed that person who pries into the secret affairs (faults) of a believer, Allaah will seek out his faults, and that person whose faults Allaah seeks out, He will disgrace and humiliate him even if he remains in his own home."
   Once a Hadhrat Abdullah Ibn Umar (radhiallahu anhu) looked upon the Kaabah Shareef and said: *"What is your honour? How great is your honour? The honour of a believer is greater than yours in the Sight of Allaah!"* [Mawaaridudh Dham`aan, page 359]

Many Masaa`il and benefits are extracted from this narration. Firstly, to raise the voice on the Mimbar during a lecture or giving of advice is permissible, as proven by the action of Rasulullah (sallallahu alaihi wasallam). Secondly, is that Rasulullah (sallallahu alaihi wasallam) has warned the believers from causing harm to others with great emphasis. And thirdly, we note from the words of Hadhrat Abdullah Bin Umar (radhiallahu anhu) that the honour of a Mu`min is greater than that of the Kaabah Shareef.

2. To make Istilaam of the Hajre Aswad (kiss it) during the occasion of Hajj and Umrah (Tawaafs) is Sunnat. But, if in this kissing one will cause harm to a fellow Muslim, then it is Waajib to leave out this act. Imaam Sarakhsi (rahmatullahi alaih) mentions: *"Indeed the Istilaam of the Hajre Aswad is Sunnat, but refraining from harming another Muslim is Waajib, hence it is inappropriate that one harm a fellow Muslim just so that one may carry out a Sunnat act."* [Mabsoot, page 9, vol. 4]

The author of 'Hidaaya', after listing the reported (written) proof, states the logical reasoning behind this:
"And indeed for this reason also that the Istilaam is Sunnat and to abstain from harming a Muslim is Waajib." [Hidaaya, page 221, vol.1]
The object is quite clear that a Waajib act is not omitted due to practicing upon a Sunnat. Loud Zikr is, according to the words of Hadhrat Mujaddid Alfa Thaani (rahmatullahi alaih), at most permissible. According to the research of some other personalities, it can be classified as Mubaah, Mustahab or just permissible. So now, how can it ever be permissible to overlook a Waajib in order to practice upon an act which is classified as permissible, Mubaah or at the most Mutahab? Sadly, how will those who make a furore and kick up a racket ever understand the finer points of Deen and Fiqha?

During the Tawaaf, any Zikr, Tilaawat-e-Qur`aan or du`aa must be made softly.

Allaama Sheikh Sindi Hanafi (rahmatullahi alaih) has written an excellent Kitaab regarding the rites of Hajj, entitled: "Lubaabul Manaasik". The commentary of this Kitaab, entitled "Al-Maslakul Muqtasid Fil Mansakil Mutawassit", was written by Hadhrat Mullah Ali Qaari (rahmatullahi alaih). Hereunder are a few quotations from this Kitaab:

1. Listing the Mustahab acts of Tawaaf, he writes the following:
"'Wal Israar Bil Kasra' means to be soft in the Zikrs and du`aas. There is some discussion regarding this matter, and that is, if Zikr is made loudly, and it affects those making Tawaaf and performing Salaat, then it is Waajib to make it softly. Ibn Diyaa` has written that the raising of the voice in the Masjid is HARAAM, even if it is for Zikr. It is possible that he meant by 'Softly', an excess in silence, so that he saves himself from show and fame." [page 11]

From this text, this much is also very clear that if Loud Zikr or du`aa at the time of making Tawaaf, affects others who are making Tawaaf or performing Salaat, then it is Waajib to make it softly. It is Haraam to act contrary to what is Waajib. In fact, to raise the voice in the Masjid is also Haraam, even if it is for Zikr.

2. Whilst mentioning about speaking permissible things during Tawaaf, he states the following:
"And the recitation of the Qur`aan, that is, to oneself (is permissible). They (the Fuqahaa) have mentioned in many places that it is Makrooh to raise the voice when reciting the Qur`aan during Tawaaf, but there is no harm in reciting it to oneself. This is the preferred view. It is reported from Imaam Abu Hanifah that it is not appropriate that a person recites the Qur`aan Shareef in a loud voice whilst making Tawaaf, or that he reads it in a low voice. He said that this is the preferred view.

This is also the favored view of some Shaafi, like Haleemi and Auzaa`ee, this is recorded in 'Al-Mutahaa'. It is reported from Imaam Abu Hanifah (rahmatullahi alaih) that it is not appropriate for a person to recite Qur`aan whilst making Tawaaf, but that there is no harm in making the Zikr of Allaah. We take it that this narration of his is regarding the loud recital of the Qur`aan. Remains now his statement that there is no harm in making Zikr of Allaah, this leaves one with this thought that it is Sunnat to remain quiet, whereas it is not like this, and it is not even envisaged like this that he has made Loud Zikr a condition or that he is referring to it, because indeed this is forbidden. It is possible that he was referring to those du`aas and Zikrs that are no listed amongst the preferred ones, that to read them, there is no harm in it." [page 111/2]

nowadays, we find in the Kitaabs of the rites of Hajj, so many du`aas and Zikrs, that are not established from the authentic Ahaadith. Since there is no harm in the for the reader and they are not negatory of Tauheed and Sunnat, many Ulama have consented to their being listed, and they do not prevent the people from reciting them.

3. Whilst listing those things that are Makrooh when making the Tawaaf, he mentions:
"(Amongst the Makroohaats)To raise the voice, even if it be for the recitation of the Qur`aan, Zikr or du`aa, that is in such a way that it causes a disturbance to the others making Tawaaf and those who are performing Salaat." [page 112]

In reality, as far as reciting the Qur`aan Kareem softly in the presence of others, there is a narration of Rasulullah (sallallahu alaihi wasallam). Hadhrat Abu Sa`eed Khudri (radhialahu anhu) reports:
"Rasulullah (sallalahu alaihi wasallam) was making I`tikaaf in the Masjid, when he heard some people reciting the Qur`aan loudly. He moved the screen and said: 'Know! All of you are confiding with Allaah Ta`ala, thus do not let some of you disturb the others. Some of you do not raise your voices over the others in Qiraat, or (the narrator doubts whether he said) in Salaat." [Abu Dawood/ Al-Majmooh Sharhe Muhazzab, vol.3, page 392]

From this text we note that in a Masjid for a person to recite the Qur`aan loudly in such a way that it disturbs others is forbidden.

AN OBJECTION REGARDING GIVING LESSONS AND LECTURES (IN THE MASJID) AND AN ANSWER FOR IT

The author of "Zikr Bil Jahr" states on page 17: *" You people give lessons on the loudpeakers, and you give lectures. At that time also there is always someone at the back who is performing Salaat. Do you not then cause a disturbance to his Salaat? If you people truly have the interest of the Musallis at heart, then you would terminate giving of lessons and lectures, or you would do these things at the Makrooh times, when it is not permissible to make even Sajdah-e-Tilaawat. But you will not do this, because this has to do with your earnings...."*

ANSWER:

Instead of us giving a reply from our side, it seems more appropriate that we give a reply from a mufti from their side, Mufti Ahmed Yaar Khan. He writes in one place: *"When the Fuqaha state that it is prohibited to make Loud Zikr, that will disturb those performing Salaat, it is clear that when the Jamaat stands up then people will be busy in Salaat and these will be making their Loud Zikr. This is strictly forbidden. They are not referring to when everyone is complete with their Salaat and*

some are busy in Zikr and Tilaawat. Now a person who has missed the Jamaat comes in and in attempting to read his Salaat, he goes around trying to silence everyone, that 'I have to now read my Salaat, therefore O Namaazis, O Qur`aan reciters and Zaaakireen, and O lecturers, all of you keep quite!'.
*One should consider that the first Jamaat in the Masjid has the most priority, whereupon many Shar`i Masaa`il are extracted. In Macca Muazzama, the Tawaaf is stopped for the first Jamaat. When this Jamaat is completed, the Tawaaf is resumed. The du`aas of those making Tawaaf are so loud that one cannot even hear the sound that is close to one's ear. Tell us, what is the ruling the Loud Zikr made there? Must the Tawaaf be terminated because it causes a disturbance to those performing their Salaat?"* [Jaa`ul Haqq, page 341]

Since, generally lessons and lectures given after the Salaat, hence, according to Mufti Ahmed Yaar Khan, that person who misses the Jamaat, does not have the right to use this as an excuse to terminate the lecture and lessons. We trust that this much of an answer is sufficient.
Regarding what Mufti Ahmed Yaar khan said about the noise at the time Tawaaf, and he asked, *"What is the ruling regarding Loud Zikr at that time?"*
The answer to this has already been given in the preceding pages where we quoted from Mullah Ali Qaari's "Al-Maslakul Muqtasit".
However, Mufti Ahmed Yaar Khaan has made a big mistake when he quoted regarding the Fuqaha: "*When the Fuqaha state that it is prohibited to make Loud Zikr, that will disturb those performing Salaat, it is clear that when the Jamaat stands up then people will be busy in Salaat and these will be making their Loud Zikr",* because the Fuqaha have not made any condition of Jamaat, they have given a blanket impermissibility for making Loud Zikr in the Masjid. They say that it is Haraam if anyone is sleeping or performing Salaat (at that time). Yes, if it does not interfere with anyone's Salaat or sleep, then it is a different matter.
Regarding the statement made by the objector: *"But you will not do this, because this has to do with your earnings...."* - This is one very stupid contention. What about those Ulama of the past who never used the loudspeakers? Did they not have to earn a living? Even today there are many Ulama who do not use the loudspeaker, and they also earn a living. Then what about those who do not give lessons and they do not use a loud voice, do they also not earn a living? This argument is not a logical one. It is people like yourselves that are deprived of the true service of the Deen, which every sane and thinking person will accept. In order to atract the attention of the masses it is the likes of you who have chosen this queer way by screaming down the loudspeakers reciting Durood Shareef and singing film-like Naats, so that people can be conned into believing that you are doing some sort of Deeni work in the Masjid. Then with 'Gyaarwi' and 'Urs', etc, you earn sweetmeats, after encouraging the people to participate therein. And then you have the audacity to slur the Ulama-e-Haqq that this is a matter of earning a living.

Regarding what was said about doing this at the Makrooh times. Is there any Makrooh time for lectures and lessons, like there is for Salaat at sunrise, sunset and when the sun is at its peak? And then what is the difference and connection between lectures, lessons and the Makrooh times for Sajdah-e-Tilaawat?

In reality, the Ahle Bid`a are truly deprived of true understanding and insight of Deen. Therefore no genuine benefit can be derived from their discourses and arguments. Illa Masha`Allaah! Therfore the general Muslims must make an effort for their own Aakhirah. May Allaah Ta`ala make this possible through the Barkat of Nabi (sallallahu alaihi wasallam). Aameen Thumma Aameen!